

RELIGIOUS LIBERALISM IN SISTERS IN ISLAM DISCOURSE: AN ANALYSIS ON IDENTIFICATION

Munif Zarriruddin Fikri bin Nordin (munif@uum.edu.my)

Suhanim binti Abdullah (suhanim@uum.edu.my)

Marzalina binti Mansor (marzalina@uum.edu.my)

Department of General Studies, College of Arts and Sciences, Universiti Utara Malaysia, 06010
Sintok, Kedah.

Abstract

Liberalism supported and strived by Sisters In Islam (SIS) aims to bring changes of thought to the Muslim society. But the changes are against the mainstream thought of Muslim in Malaysia. This paper aims to identify religious liberalism found in Sisters in Islam (SIS) Discourse in Malaysia. The research is based on textual analysis. Its main focus is to analyse religious discourse and after that explain, interpret and discuss the elements of religious liberalism in SIS Discourse. The texts that have been analysed are articles on Islamic laws, feminism and individual freedom written by SIS in Malay Language from 2006-2009. The texts had been analysed using ahsan al-qawl (selection of the best words) approach. The results show that there are characteristics of religious liberalism in the identification of SIS such as to uphold liberalism, to struggle for thought reformation, to criticize syariah laws, to criticize fatwa, to urge for laws reformation and to fight for freedom of speech. The result helps to increase the understanding among muslim about the dangerous of religious liberalism in SIS Discourse.

Introduction

Liberalism has a long history since it started during Renaissance in the end of the 15th century. Actually, liberalism existed as a response to the church domination, thus tried to give freedom to mankind in terms of religion, politics, economy and human value (Sulaiman, 1995).

Liberalism of religion flourished in the sense of liberal philosophy and liberal religion during the 20th century, including the strived for equality of gender and race. The focuspoint in this stage is to reinterpret the teaching of religion in the name of liberalism (Kamaruzaman, Ahmad Mahyuddin and Indriaty, 2009). Gustavo Gutierrez, a theologian who spread liberalism by introducing the term 'liberation theology' in 1973. From the methodology aspect, there are three stages; social analysis, hermeneutic analysis and liberalization practice (Kamaruzaman, Ahmad Mahyuddin and Indriaty, 2009).

According to Fadhlullah Jamil (2009), liberalism of religion in Malaysia started existing at the beginning of 1970s. For example, the existence of Chandra Muzaffar Discourse as Chandra was the leader of reformation movement known as ALIRAN (Aliran Kesedaran Negara). The thought of liberalism was spread slowly in the early of 1980s by anti-hadith movement and Jamaah Malaysia (JAM) in the Kassim Ahmad Discourse (Fadhlullah, 2009).

In 1993, liberalism had strengthen its root by registration of SIS as a non-government movement leaded by Zainah Anwar (SIS website, 2011). The majority of SIS's members are from women professionals and the objective of this movement is to fight for feminism and human rights. According to Marzuki Mohamad (2009), SIS started to show liberalism identity when it criticized the implementation of family laws and criminal laws in Islam. SIS claimed that the laws are against human rights, injustice and give bad effects to women.

As a strong and well-known movement, SIS had co-operation with non-Muslim individual and non-Muslim organizations to organize Islamic Liberal Forum. The objective is to fight against implementation of Islamic laws, such as laws which banned bad action, unlawful behaviour and unethical action. According to SIS, the laws are against human rights and individual freedom (Marzuki, 2009).

Statement of Problem

Researchs on liberalism, including liberalism of SIS aims to bring changes of thought to the society. But the changes are against the way of thought of Malay society in Malaysia.

Fadhlullah Jamil (2009) found that liberalism of SIS is against the liberal principles of Islamic teachings. A study by Abdul Rahman Abdullah (1998) chose three types of thought which are dominance among Malaysians; traditionalism, modernism and reformism. Thus, liberalism is a new form of thought existed in Malaysia. Shamsul Amri Baharuddin (2007) said that liberalism is the western process to fight against Malaysian society physically and epistemologically.

Based on the situation, Majlis Fatwa Kebangsaan banned Liberal Islam on July 2006. The action taken was based on the prinsipal called *Hirasat al-Din wa Imarat al-Dunya*. The action tend to stop the false teaching that will cause harm to the muslim's belief. (Marzuki, 2009).

Definition of Concept

Religious Liberalism

According to this research, Liberal Islam is the thought which gives a sense of liberalism to Islam. Among the characteristics of liberalism are freedom of speech, equality of gender and religious pluralism. The objective is to change Islam from a stagnant point to become a modern and contemporary religion.

Identification

Identification means to determine and display the identity of an individual or a group. Fairclough (2003) said that identity is always being paired along with discourse, and it is said to be the effects from the discourse. Identity strengthens the belief, practise and ideology in a social interaction, and also tries to influence the people and gains the support from them. According to Freud (1922), identification is known to psycho-analysis as the earliest expression of an emotional tie with another person. Learning will most likely occur if there is a close identification between the observer and the model and if the observer also has a good deal of self-efficacy. A little boy will exhibit a special

interest in his father; he would like to grow like him and be like him, and take his place everywhere. We may say simply that he takes his father as his ideal.

The Theory

Identification Theory

Identification theory is based on Freud (1922) and later explained by Angela (1987). Identification is a psychological process whereby the subject assimilates an aspect, property or attribute of the other and is transformed, wholly or partially, after the model the other provides. It is by means of a series of identifications that the personality is constituted and specified.

Identification theory had been used to analyse liberalism identity of SIS, including the belief, practise and ideology based on liberalism. The psychological process means the assimilation of individual, especially the leader and people with the same interests. The display of SIS identity can be traced in their discourse.

Religious Liberalism Theory

The theory is based on the characteristics of religious liberalism by Kurzman (1998), including

- a.open explanation on democracy
- b.separation of religion and politic
- c.women rights
- d.freedom of thought
- e.human development

In this research, the focus is an open explanation of Quran and Sunnah, women's rights and freedom of thought. The results will connect the three characteristics of liberalism with postmodern era, deconstruction and deabsolutization by Collins and Mayblin (2006).

The Theory of Thought Influence and Spread

This is called a Social Cognitive Theory by Bandura (1986). The theory introduces a framework to comprehend, predict and change human behaviour. The theory describes learning in terms of interrelationship between behaviour, environmental factors and personal factors. According to Social Cognitive Theory, the learner acquires knowledge as his or her environment converges with personal characteristics and personal experience. New experiences are evaluated vis-a-vis the past; prior experiences help to subsequently guide and inform the learner as to how the present should be investigated.

In this research, Social Cognitive Theory had been used to analyse the influence of SIS thought through action stated in the discourse which had been spread widely to the public. The theory has

also been used to spread the thought and to know whether the public can be influenced by the thought.

Methodology

This is the textual analysis research that studies religious discourse in order to explain, interpret and discuss religious liberalism found in SIS discourse. The texts that had been analysed are the writing on Islamic laws, feminism and individual freedom by SIS in Malay language from 2006 until 2009.

The three themes had been chosen in order to highlight the thought, practice and strategy using by SIS to connect liberalism with Islam. The themes can be traced in the mission, objectives and programmes by SIS which had been stated in the website.

The phase of time from 2006 until 2009 had been selected because it represents the last quarter of liberalism in SIS discourse.

The writing had been taken from the menu 'SIS In The News' in the website.

Year	Title	Date	Source
2006	1) Sisters In Islam kesal dilempar pelbagai tuduhan	29 November 2006	Utusan Malaysia
	2) Sisters In Islam tidak membenci kaum Adam	4 December 2006	Utusan Malaysia
	3) SIS kaji terperinci poligami	29 December 2006	Berita Harian
	4) Kelantan paling ramai poligami	20 December 2006	Utusan Malaysia
2007	1) 77 peratus berpoligami kerana takut berzina	7 January 2007	Mingguan Malaysia
	2) Bolehkah kita matang berbincang tentang poligami?	7 January 2007	Utusan Malaysia
	3) Undang-undang tidak seragam punca kes cerai tidak selesai.	7 January 2007	Utusan Malaysia
	4) Soal jawab: Akidah luntur punca masyarakat Islam mundur	14 January 2007	Berita Harian
	5) Kenyataan Sisters In Islam dipertikai	31 January 2007	Berita Harian
	6) Sisters In Islam perjelas pandangan Dr. Norani	9 February 2007	Berita Harian
	7) Cadangan pemakaian cawat besi diskriminasikan wanita	22 February 2007	Utusan Malaysia
	8) Menjelaskan realiti Islam	2 April 2007	Utusan Malaysia
	9) Camilla beranikan diri tulis novel Islam	2 April 2007	Utusan Malaysia
	10) SIS gesa kerajaan selesaikan isu tukar agama	6 April 2007	MalaysiaKini.com
	11) Tubuhkan Jabatan Nafkah Anak	22 April 2007	Mingguan Malaysia
	12) Talian TeleNisa membantu wanita bermasalah	27 April 2007	Utusan Malaysia

	13)Jangan emosi pejuang isu 'bocor'	16 May 2007	Utusan Malaysia
	14)Larang wakil rakyat hina wanita bertanding	9 December 2007	Mingguan Malaysia
2008	1)GMI tetap anjur program bantah ISA 5 Januari ini walau tiada permit	3 January 2008	Harakahdaily
	2)Wanita perlu miliki 3R harungi cabaran hidup	3 June 2008	Berita Harian
	3)SIS: Tiada fakta gincu dorong rogol	24 June 2008	MalaysiaKini.com
	4)Waspada terhadap golongan sesat di kalangan umat Islam	30 October 2008	Harakah
	5)Sisters In Islam pertikai keputusan Majlis Fatwa	24 November 2008	Utusan Malaysia
	6)Yoga haram, yoga halal	25 November 2008	Surabaya Post
	7)Henti pertikai fatwa haram yoga	25 November 2008	Utusan Malaysia
	8)Pindaan Akta wajibkan suami bayar nafkah	4 December 2008	MalaysiaKini.com
2009	1)Perniagaan ubah hidup ibu tunggal	28 January 2009	Sisters In Islam
	2)Temu ramah: Al-Islam bersama Pengurus Program SIS Norhayati Kaprawi	6 February 2009	Al-Islam
	3)SIS tolak dakwaan PUMPP dan Pemuda PAS	14 February 2009	MalaysiaKini.com
	4)Perjuangan gender hapuskan diskriminasi	22 February 2009	Utusan Malaysia
	5)Musawah bahas kesaksamaan wanita	24 February 2009	Utusan Malaysia
	6)Mahkamah benarkan SIS membuat semakan penghakiman pengharaman buku	25 August 2009	Bernama

The total of the texts which had been analysed is 32. The table below shows the number of the texts.

Year	Month	Number of Texts
2006	January-December	4
2007	January-December	14
2008	January-December	8
2009	January-December	6
Total		32

The basic texts that had been analysed is a sentence in a paragraph, including sentences which show the identification of liberalism in one paragraph. Identification analysis means to analyse the outer parts of the texts based on the mission, objective and statement given by SIS. The paragraphs that fulfill the criteria and contain the data of the research has to be coded and given the number. The paragraphs that do not fulfill the criteria and do not contain any data of the research had to be abandoned, but the paragraphs had also to be given the number. The data had been analysed using *ahsan al-qawl* (selection of the good words) that had been proposed by Munif (2008) in order to study religious discourse.

Results And Discussions

Identification of SIS in 2006

In 2006, there are four texts written by SIS that had to be analysed. In text 1, there are two dominant identifications of SIS; to fight for truth and to fight for women equality. In text 2, there are also two dominant identifications of SIS; to fight for women equality and to interpret the opinion. In text 3, the dominant identification of SIS is to study the family institution. In text 4, the dominant identification of SIS is to fight for women equality.

Table 1: Identification of SIS 2006

Text	No	Identification	Paragraph	Frequency
1 (2006)	1.	To fight for truth	P1,P2,P3	3
	2.	To fight for women	P4,P5,P7	3
	3.	To check the laws	P4	1
	4.	To uphold justice	P4,P10	2
	5.	To uphold toleration	P6	1
	6.	To urge for laws amendment	P7	1
	7.	To struggle for women	P8,P9	2
	8.	To stop discrimination against women	P10,P11	2
	9.	To ask for justice	P12	1
	10.	To uphold peace, toleration and justice	P13	1
	11.	Social activists	P14	1
2 (2006)	1.	To appreciate	P1,P20	2
	2.	To make corrections	P2	1
	3.	To interpret opinion	P3,P6,P7,P13,P15	5
	4.	To uphold opinions/views	P4,P5	2
	5.	To fight for women	P8,P9, P10,P11,P12	5
	6.	To support Islamic scholars	P13	1
	7.	To struggle for muslim men and women	P13	1
	8.	To fight for women and Islam	P14	1
	9.	To uphold justice of laws	P16,P17	2
	10.	To uphold human right	P16,P17	2
	11.	To fight against injustice	P18,P20	2
	12.	To uphold Islamic teaching	P18	1
	13.	To serve for society	P19	1
	14.	To prepare activity	P19	1
	15.	To give inspiration	P20	1
	16.	feminine activist	P20	1
3 (2006)	1.	To fight for women	P1	1
	2.	To study on Muslim society	P1	1
	3.	To study on family institution	P2,P3,P4,P5,P6,P7	6
4 (2006)	1.	To fight for women	P1,P2,P3,P4	4
	2.	To criticize the laws	P2	1
	3.	To fight for Malay and Muslim	P3	1
	4.	To fight for Islam	P4	1
	5.	To study on society	P5	1
	6.	To fight for women	P6	1

	7.	To study on family institution	P6	1
	8.	To do financial planning	P7	1

The example below shows one identification in 2006, that is to study family institution of Muslim society in the country.

2006 (3):P4

“Paling penting ialah untuk melihat faktor pendorong perkahwinan poligami dan mengetahui tanggapan umum terhadap perkahwinan itu,” katanya pada sidang akhbar mengenai kajian poligami yang akan dijalankan SIS di Pejabat SIS di sini semalam.”

From the example, SIS showed its function and identification as an organization which studies on the family institution in the country. SIS conducted a research on the effects of polygamy to the family institution. It was a comprehensive research, done since the early 2007 which involved researchers from local higher learning institutions. The data collection had been done by interviewing 6,000 respondents in Malaysia who practice polygamy and their family members. The cost of the research was RM 600,000.

2006 (4): P7

“Sementara itu, hasil kutipan tayangan amal filem Indonesia, “Berbagi Suami” pada 4 Januari depan bertempat di Cineleisure Damansara di sini, akan digunakan sebagai dana untuk kajian itu. Tayangan amal itu akan dirasmikan oleh Menteri Kebudayaan, Kesenian dan Warisan, Datuk Seri Dr. Rais Yatim.”

From the example, SIS showed its function and identification as an organization which is capable to do financial planning. As a creative and active organization, SIS will organize the charity film show entitled “Berbagi Suami”. This Indonesian film is about the problems of polygamy in a family. The money collected from the show will be given to support the research on polygamy which costs RM600,000.

Identification of SIS in 2007

In 2007, there are fourteen texts written by SIS that had been analysed. The dominant identification of SIS in text 1,2, 5 and 6 is to study on polygamy. In text 3, the dominant identification of SIS is to study on the implementation of laws. In text 4, the dominant identification of SIS is to study Islam. In text 7, the dominant identification of SIS is to fight for women equality. In text 8, the dominant identification of SIS is to explain the truth of Islam. In text 9, the dominant identification of SIS is to analyse the muslim society. In text 10, the dominant identification of SIS is to fight for justice and equality. In text 11 and 12, the dominant identification of SIS is to fight for women equality. In text 13, there are two dominant identifications of SIS; to fight for women’s right and to upgrade a society. In text 14, the dominant identification of SIS is to stop discrimination against the women.

Table 2: Identification of SIS 2007

Text	No	Identification	Paragraph	frequency
(1) 2007	1.	To study on polygamy	P1,P2,P3,P4,P5,P6,P7,P8, P9,P10,P11,P12,P13,P14	14
	2.	To study on the rights of women and Children	P4	1
	3.	To fight for women's rights	P5	1
	4.	To reform the laws	P8	1
	5.	To fight for women	P11	1
	6.	To fight for the rights of women and children	P12	1
2 (2007)	1.	To fight for women's rights	P1,P2,P3	3
	2.	To study on polygamy	P1,P2,P3,P5,P6,P7,P10, P11,P12,P12,P14,P15, P16, P17,P18, P19,P21, P22,P23	19
	3.	To study on women's dilemma	P2	1
	4.	To criticise on the implementation of laws	P4	1
	5.	To fight for human rights	P4	1
	6.	To fight for women	P5,P6,P7,P13	4
	7.	To report the problem of a society	P8	1
	8.	To fight for immigrant's rights (Tionghua group)	P9	1
	9.	To fight for homosexual group	P9	1
	10.	To struggle for human rights	P9	1
	11.	To study on the societies	P10,P20	2
	12.	To study on man behaviour	P13	1
	13.	To struggle for justice	P19	1
3(2007)	1.	To fight for women	P1,P2	2
	2.	To criticise on the implementation of Laws	P1	1
	3.	To study on the implementation of laws	P2,P3,P4,P5,P7	5
	4.	To fight for women's rights	P6	1
	5.	To uphold truth	P8,P9	2
	6.	To fight for children's rights	P8,P9	2
	7.	To study on judgement system	P10,P11	2
4 (2007)	1.	To study on polygamy	P51	1
	2.	To study on Islam	P52,P53,P54,P55,P56	5
5 (2007)	1.	To study on polygamy	P4,P5,P6,P7,P8	5
	2.	To practise the true Islam	P9	1
6 (2007)	1.	To study on polygamy	P1,P2,P3,P4,P5,P6,P7, P8,P9	9
7 (2007)	1.	To fight for women	P1,P2,P3,P4,P5,P6,P7, P8,P9,P10	10
8 (2007)	1.	To explain the truth of Islam	P1,P2,P3,P4,P5,P6,P7, P8,P9,P10,P11,P12,P13,	37

			P14,P15,P16, P17,P18, P19,P20,P21, P22,P23, P24,P25,P26,P27,P28, P29,P30,P31,P32,P33, P34,P35,P36,P37	
	2.	To fight against injustice	P38,P41,P42,P43	4
	3.	To fight for justice	P39,P40,P44,P45,P46	5
9 (2007)	1.	To analyse Muslim society	P1,P2,P3,P4,P5,P6,P7, P8,P11, P12,P13,P14	12
	2.	To fight for women	P9,P10	2
10 (2007)	1.	To struggle for justice and equality	P1,P2,P3,P4,P5,P6,P12	7
	2.	To struggle for justice and equality of all the races	P7	1
	3.	To struggle for women's justice and equality	P8	1
	4.	To struggle for justice and equality for all religions	P9,P10,P11	3
11 (2007)	1.	To fight for women	P1,P2,P3,P4,P5,P6,P7,P8	8
12 (2007)	1.	To fight for women	P1,P2,P3,P4,P5,P6,P7,P8	8
13 (2007)	1.	To struggle for women's right	P1,P2,P3,P4,P5,P6	6
	2.	To upgrade a society	P7,P8,P9,P10,P11,P12	6
14 (2007)	1.	To fight for women	P1	1
	2.	To struggle for women's right	P2	1
	3.	To stop discrimination against women	P3,P4,P5,P6,P7,P8,P9	7

The example below shows one identification of SIS in 2007, that is to fight for children's right.

2007 (3):P4

'Bagaimanapun menurutnya, semasa menjadi Ketua Hakim Mahkamah Syariah Terengganu, beliau pernah menjatuhkan hukuman penjara selama 14 hari kepada seorang lelaki yang enggan membayar nafkah kepada anak-anaknya.'

From the example, the identification of SIS is to fight for children's right after a divorce between husband and wife. SIS supported the action taken by Datuk Ismail Yahya as a chief judge sending to prison the husband who refused to pay *nafkah* to his child after the divorce.

2007(6): P4

"Syeikh Muhammad Abduh berpendapat bahawa: Walaupun al-Quran membenarkan poligami, ia adalah atas dasar pertimbangan kepada keadaan tertentu saja, sehingga ia diiringi dengan syarat bahawa seorang lelaki boleh beristeri lebih daripada satu hanya sekiranya dia boleh menjaga semua isterinya dengan sempurna dan hak setiap isteri dijamin, iaitu adil dan tanpa berat sebelah."

From the example, the identification of SIS is to study on polygamy. SIS supported the statement given by Syekh Muhammad Abduh that polygamy is allowed in Islam, but not encouraged. Actually, it is hard for a man to perform justice and to look after all his wives and children when he had more than a wife.

Identification of SIS in 2008

In 2008, there are eight texts written by SIS that had been analysed. In text 1, the dominant identification of SIS is to criticize the laws. In text 2 and 3, the dominant identification of SIS is to fight for women's equality. In text 4, there are two identifications of SIS; to study on Muslim society and to fight for Islam. In text 5, there are 5 identifications of SIS and 4 of them are dominants; to fight against fatwa, to fight for freedom, to study on the society and to criticize the fatwa. In text 6, the dominant identification of SIS is to set up the rules and regulations. In text 7, the dominant identification of SIS is to safeguard the *aqidah* (belief) of Muslim. In text 8, the dominant identification of SIS is to modify the laws.

Table 3: Identification of SIS 2008

Text	No	Identification	Paragraph	frequency
1 (2008)	1.	To criticize the laws	P1,P2,P3,P4, P5,P6,P7	7
	2.	To struggle for justice	P1	1
	3.	To urge laws cancellation	P7,P8,P14	3
	4.	To criticise police reason	P8,P9,P11,P12	4
	5.	To criticize police action	P10,P13	2
	6.	To criticize the Ruler	P13	1
	7.	To criticize ISA	P15	1
	8.	To study on societies	P15,P16,P17	3
	9.	To struggle for justice of laws	P17	1
	10.	To urge the government	P17	1
	11.	To uphold the laws	P17,P19	2
	12.	To support mass media	P18,P19	2
	13.	To uphold justice	P19	1
2 (2008)	1.	To fight for women's fate	P1	1
	2.	To fight for women	P2	1
	3.	To fight for women's right	P3	1
	4.	To fight for women's equality	P4,P5	2
	5.	To lead the women	P6	1
	6.	To fight for women's fate	P7	1
	7.	To struggle for women	P7,P8,P9,P10, P11,P12,P13, P14,P15,P16, P17	11
3 (2008)	1.	To fight for women	P1,P2,P5,P6, P7,P8,P9,P10	8
	2.	To criticize the laws	P2,P3	2

	3.	To scrutinize the laws	P4	1
	4.	To fight for women's safety	P11,P12,P13, P14	4
	5.	To study the problems of women's Safety	P15	1
	6.	To fight for women's freedom in dressing	P16,P17	2
	7.	To study on societies	P18	1
4 (2008)	1.	To study on Muslim society	P1,P2,P4,P8	4
	2.	To criticize Muslim society	P3,P4,P5	3
	3.	To fight for Islamic scholars	P5	1
	4.	To study the challenges of Islamic scholars	P6	1
	5.	To study on societies	P7	1
	6.	To support Islam	P7	1
	7.	To save the <i>aqidah</i> (belief)	P8	1
	8.	To fight for Islam	P9,P10,P11,P12	4
	9.	To criticize the mislead of religion	P9,P10	2
5 (2008)	1.	To fight against fatwa	P1,P2,P3	3
	2.	To struggle for freedom	P1,P2,P8	3
	3.	To study on societies	P3,P6,P7	3
	4.	To criticize fatwa	P4,P5,P8	3
	5.	To fight for freedom in a society	P9	1
6 (2008)	1.	To support modernity	P1	1
	2.	To fight for freedom	P1,P7,P8	3
	3.	To set up the rules and regulations	P2,P3,P9,P10, P11	5
	4.	To study on societies	P4	1
	5.	To study on fatwa	P4	1
	6.	To study on society's interests	P5	1
	7.	To criticize fatwa	P6,P7	2
	8.	To struggle for freedom	P6	1
	9.	To criticize the laws	P8	1
	10.	To study on religious practices	P10	1
	11.	To save the <i>aqidah</i> (belief)	P10	1
	12.	To study on laws	P11	1
	13.	To support fatwa	P12,P13	2
	14.	To practise yoga	P12	1
	15.	To support yoga exercise	P12	1
	16.	To teach yoga exercise	P13	1
	17.	To study on yoga exercise	P14	1
	18.	To study on health	P14	1
7 (2008)	1.	To struggle for laws	P1,P2	2
	2.	To fight for Islam	P1,P2	2
	3.	To save the <i>aqidah</i> (belief)	P3,P5,P6,P10, P11,P12	6
	4.	To lead a society	P4,P6	2
	5.	To implement the laws	P4	1
	6.	To lead the religion	P5	1
	7.	To practise the laws	P7	1
	8.	To fight against the laws	P8,P9	2
	9.	To struggle for freedom	P8,P9	2

8 (2008)	1.	To struggle for laws implementation	P1	1
	2.	To fight for children's rights	P1,P14,P17	3
	3.	To set up laws modifications	P2,P3,P4,P5,P6, P9,P13	7
	4.	To fight for women and children	P4,P5,P12,P16	4
	5.	To fight for women	P6	1
	6.	To practise the laws	P7,P8,P10,P11, P12	5
	7.	To criticize husband's behaviour	P12	1
	8.	To struggle for justice	P14,P15	2
	9.	To fight for the rights of women and children	P15	1
	10.	To plan for reformism	P16	1
	11.	To uphold justice	P17	1
	12.	To fight for women's right	P19,P20	2
	13.	To struggle for muslim women	P19,P20	2
	14.	To implement laws	P20	1

The example below shows one identification of SIS in 2009, that is to fight against fatwa

2008 (5): P1

Sisters In Islam (SIS) menolak keputusan Majlis Fatwa Kebangsaan mengharamkan amalan senaman yoga kerana tiada sebarang bukti dikemukakan bagi mewajarkan yoga diharamkan.

From the example, the identification of SIS is to fight against fatwa which banned yoga exercise among the Muslim. SIS claimed that the fatwa is wrong because yoga is not against Islamic belief. Moreover, yoga is only an exercise for a healthy lifestyle, same as Tai Chi and Qigong.

2008 (3):P2

"Larangan ini dibuat daripada sikap prasangka dan seharusnya berdasarkan kepada penyelidikan dan data. MPKB mengeluarkan dasar atau undang-undang perlu ada fakta" kata penyelaras program SIS, Norhayati Kaprawi kepada Malaysiakini, mengulas laporan wujud larangan terbaru Majlis Perbandaran Kota Bharu-Bandar Raya Islam (MPKB-BRI)."

From the example, the identification of SIS is to criticize the laws which banned women from going out in attractive style, with lipstick and high heel shoes. According to MPKB, this is one of the factor lead to rape. As an organization which struggle for women, SIS tried to give freedom to women in the dressing style. According to SIS, MPKB should first do research to prove the data, then only the laws can be implemented.

Identification of SIS in 2009

In 2008, there are eight texts written by SIS that had been analysed. In text 1, the dominant identification of SIS is to fight for a divorced mother (single mother). In text 2, the dominant identification of SIS is to fight for women. In text 3, there are two dominant identifications of SIS; to struggle for liberalism and to strengthen Islamic laws. In text 4, the dominant identification of SIS is to fight for women. In text 5, the dominant identification of SIS is to struggle for equality and justice. In text 6, the dominant identification of SIS is to criticize the laws.

Table 4: Identification of SIS 2009

Text	No	Identification	Paragraph	frequency
1 (2009)	1.	To struggle for women	P1,P2	2
	2.	To fight for women's right	P3,P10,P11	3
	3.	To struggle for justice	P3	1
	4.	To fight for divorced women	P4,P6,P8,P9, P14,P15,P16, P17,P20,P21, P22,P23,P24, P27	14
	5.	To study on women's dilemma	P5	1
	6.	To give inspiration (to inspirit)	P7,P19	2
	7.	To fight for women's fate	P12,P13	2
	8.	To give motivation	P14,P25,P26, P27	4
	9.	To fight for women and children	P18	1
	10.	To fight against former husband irresponsibilities	P18	1
	11.	To lead a society	P23	1
	12.	To train the divorced mother	P26	1
	13.	To train entrepreneur	P28	1
2 (2009)	1.	To fight for women	P1,P14,P29, P30,P33,P34	6
	2.	To fight for Islam	P1,P3	2
	3.	To struggle for freedom	P1,P2,P18	3
	4.	To struggle for religious freedom	P3,P4	2
	5.	To criticize laws implementation	P4	1
	6.	To struggle for religious freedom	P5,P42,P43, P45,P46	5
	7.	To uphold the truth	P5,P7,P21, P24,P25	5
	8.	To struggle for liberalism	P7,P8,P9,P12	4
	9.	To criticize stagnant thought	P8	1
	10.	To struggle for thought reformism	P9,P13	2
	11.	To study on societies	P10,P10,P17	3
	12.	To study on thoughts	P10	1
	13.	To struggle for religious freedom	P12	1
	14.	To study on Islam	P13	1

	15.	Islamic activists	P13	1
	16.	To fight for a society	P14	1
	17.	To support liberalism	P16,P18	2
	18.	To support freedom	P16	1
	19.	To instill progress	P16	1
	20.	To uphold Rukunegara	P17	1
	21.	To uphold science and technology progress	P17	1
	22.	To struggle for plural society	P18	1
	23.	To fight against discrimination	P20	1
	24.	To fight for the people	P20,P26,P29, P50	4
	25.	To criticize Islamic scholars	P21,P22	2
	26.	To uphold previous Islamic scholars	P22	1
	27.	To uphold freedom of speech	P23,P24,P28	3
	28.	To struggle for freedom	P23	1
	29.	To fight for women's right	P24,P25,P52, P53, P55	5
	30.	To struggle for freedom of speech	P25,P26	2
	31.	To stop discrimination	P26,P29	2
	32.	To struggle for Islam	P28	1
	33.	To uphold freedom	P28	1
	34.	To uphold democracy	P28	1
	35.	To uphold justice of laws	P30	1
	36.	To stop violence in a family	P32	1
	37.	To urge laws implementation	P32	1
	38.	To struggle for Islamic family laws	P35	1
	39.	To struggle for women	P36	1
	40.	To struggle for women's freedom	P38,P54	2
	41.	To struggle for the freedom of women's dressing.	P39	1
	42.	To uphold religious freedom	P41	1
	43.	To struggle for reformism	P48,P49	2
	44.	To fight for muslim women	P50	1
	45.	To fight against discrimination	P52	1
	46.	To fight against women abuse	P55	1
	47.	To fight for women's freedom	P56	1
	48.	To criticize fatwa	P57	1
	49.	To propose the fatwa	P57	1
3 (2009)	1.	To uphold justice	P1	1
	2.	To struggle for women	P1	1
	3.	To uphold reformism	P1	1
	4.	To uphold liberalism	P2,P3	2
	5.	To fight for liberalism	P4	1
	6.	To criticize syariah laws	P5	1
	7.	To struggle for freedom	P5	1
	8.	To uphold liberal Islam	P6	1
	9.	To criticize Islamic teaching	P7	1
	10.	To fight for the truth of Islam	P8	1
	11.	To struggle for reformism	P9	1
	12.	To struggle for women's right	P10	1

	13.	To struggle for women's justice	P11	1
	14.	To struggle for women's equality	P11	1
	15.	To uphold Islamic laws	P12,P13	2
	16.	To uphold the reformism of laws	P14	1
	17.	To struggle for justice of laws	P15	1
	18.	To struggle for reformism of laws	P16	1
	19.	To struggle for women's justice and equality	P17	1
4 (2009)	1.	To fight against discrimination of women	P1	1
	2.	To struggle for reformation of laws	P1,P2,P17	3
	3.	To uphold Islamic laws	P3,P4	2
	4.	To fight for women's equality	P3,P4	2
	5.	To fight for women's justice	P5	1
	6.	To urge modification of laws	P6,P9	2
	7.	To fight for women	P7,P9,P13,P20	4
	8.	To struggle for equality	P8	1
	9.	To struggle for women	P10,P10,P11	3
	10.	To fight for women's right	P12	1
	11.	To stop the discrimination against women	P12	1
	12.	To study on Islamic laws	P13,P15	2
	13.	To criticize the implementation of Islamic laws	P14	1
	14.	To study on societies	P16	1
	15.	To study on women	P16	1
	16.	To criticize the laws	P18	1
	17.	To study on laws	P19	1
	18.	To struggle on women equality and right	P21	1
5 (2009)	1.	To fight for women	P1,P2,P4,P8	4
	2.	To fight against muslim women's discrimination	P3	1
	3.	To struggle for justice	P5,P6,P10	3
	4.	To struggle for the changes of laws	P7	1
	5.	To struggle for muslim women equality	P9,P10	2
	6.	To struggle for human equality	P11	1
	7.	To struggle for equality between man and women	P12	1
	8.	To struggle for women equality	P13	1
	9.	To urge modification of laws	P13	1
	10.	To fight for equality and justice	P14,P15,P16, P19,P20,P21, P22	7
	11.	To fight for muslim women	P17	1
	12.	To fight for women equality	P17,P26,P27	3
	13.	To urge for reformation of laws	P18	1
	14.	To fight against discrimination of women	P18	1
	15.	To strengthen the women's position	P19	1
	16.	To struggle for muslim women's freedom	P23	1
	17.	To criticize the laws	P23	1
	18.	To struggle for women justice	P24	1
	19.	To fight for justice of laws	P25	1

	20.	To fight for justice	P26	1
	21.	To fight for justice of Islamic laws	P27	1
	22.	To fight against the implementation of syariah laws	P28	1
	23.	To study on laws	P28	1
6 (2009)	1.	To criticize on laws	P1,P2,P5,P6, P7,P8,P9	7
	2.	To struggle on justice of laws	P1,P2,P3,P4	4

2009 (1):P8

Berbeza dengan keadaan bapa tunggal, ibu tunggal lebih berhadapan dengan masalah. Membesarkan anak-anak tanpa suami cukup sukar bagi seorang wanita yang bergelar ibu tunggal.

From the example, SIS shows its identification to struggle for the divorced mother, as SIS is an organization which fights for women. A divorced woman or a widow tend to be more stress than a divorced man. The effort done by SIS to fight for divorced women should be appreciated because a society always feels suspicious towards divorced women. Furthermore, the divorced women have to face financial difficulties because the ex-husband abandoned the payment of *nafkah* for the children.

2009 (2):P3

Kemudian SIS keluar dengan kenyataan akhbar pada 29 September 2000 yang antara lain menyatakan kebebasan beragama semestinya mengiktiraf kebebasan menukar agama. Bagaimanakah orang Islam boleh menuntut kebebasan agama untuk mereka yang ingin memeluk Islam, dan pada masa yang sama, memegang pendirian yang menidakkan kebebasan bagi mereka yang ingin keluar dari Islam?

From the example, SIS shows its identification to struggle for religious freedom. For SIS, the freedom should be given to a person, whether a Muslim or non-Muslim to change his religion. This opinion is against the mainstream thought of Muslim in Malaysia.

Conclusion

SIS is a non-government organization which participates actively in several issues including social, intellectual and laws on Muslim women in Malaysia. The roles and functions of SIS were recorded in SIS Discourse. Between 2006 until 2009, the dominant identifications of SIS are to fight for women, to study on societies, to explain the opinions, to fight against *fatwa* and to criticize the laws. Identifications which are full of liberalism elements can be found in SIS Discourse. It is in line with the function of SIS as the organization which fights for women's rights and dignity. The results is in line with Hunt (2009) who identified several types of liberalism identification in Malaysia through intellectual discourse, political co-operation and religious pluralism. The result shows that liberalism practise of SIS have potential to bring harms to Muslim society in Malaysia, as stated by Zamihan Mat Zin (2008).

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